

The American Friend

Old Series
Vol. XXXVII. No. 12

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New Series
Vol. XVIII. No. 12

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AN EDITORIAL



ON THE HORIZON OF THE CHRISTIAN CHURCH

"THE OLD BOOK FINDING NEW FRIENDS"

The American Bible Society has prepared a new stereopticon lecture, "The Old Book Finding New Friends," which is now available to pastors and religious workers interested in the Bible. This lecture pictures in an interesting way the various steps and processes involved in translating, printing, and distributing the Scriptures. One section is devoted to the special service rendered in providing Scriptures in Braille and other systems suitable for the Blind. Persons desiring to use this lecture and willing to pay return transportation charges may secure it free of cost from any of the agency secretaries of the Society or through a request sent to the American Bible Society, Bible House, Astor Place, New York City.

OBSERVANCE OF RURAL LIFE SUNDAY

Rural Life Sunday, May 25, 1930, as a church and world-wide day of prayer was born at a meeting of the International Association of Agricultural Missions, held in January, 1929. At that meeting a recommendation was adopted requesting the Home Missions Council, the Foreign Missions Conference, and the Federal Council of Churches, to promote the observance of the fifth Sunday after Easter each year as Rural Life Sunday. The Councils mentioned accepted the suggestion and have done much to further the observance of the day. There is now available a helpful leaflet containing Suggestions and Material for the Observance of Rural Life Sunday which can be obtained by writing to the Home Missions Council, 105 East Twenty-second Street, New York. Price of leaflet is 5c a copy. President Hoover has endorsed the observance of this Sunday. The Secretary of Agriculture has cordially approved the idea. This is not "another special Sunday," but it is the flowering of one of the oldest days of the Christian Church. Those who love God,

the countrysides and their people trust the day will bear rich fruit in the Savior's name. The leaflet mentioned includes Ways and Suggestions for Observance; Sermon Topics; a list of Poems, Pageants, Plays, Slides and Lectures; Bibliography; and Suggested Service, and Prayers.

FURTHER HELP NEEDED FOR CHINA RELIEF

Every effort is needed, says the Committee on Mercy and Relief of the Federal Council of Churches, to meet the urgent call of the National Christian Council of China for \$2,000,000 gold. China Famine Relief which represents the Federal Council and the Foreign Missions Conference, as well as the Jewish relief groups, has been enabled to cable \$100,000 to China since the first of February. Twenty-five thousand dollars a week is being sent to the National Christian Council in Shanghai, to be allocated through their American Advisory Committee to places where relief can be administered promptly and with entire safety. Bishop McConnell, S. Parkes Cadman, Rabbi Krass and a large number of similarly dependable leaders are now making a special appeal to Americans to send funds to the China Famine Relief U. S. A., which is an incorporated body with headquarters at 205 East Forty-second Street, New York City, of which Dr. Cadman is chairman and Dr. Sidney L. Gulick is secretary. Prompt cooperation is eagerly and earnestly sought and thus strengthen the hands of China's own relief agencies which are doing more than ever before to help.

THE CATHOLIC ENCYCLICAL ON EDUCATION

According to a correspondent in Europe, who is closely in touch with the religious situation on the Continent, the Papal Encyclical on "The Christian Education of Youth" marks a further stage in the dispute between the Vatican and the Fascist Government. Although the Encyclical is addressed to Catholics in all countries, it is generally regarded as directed especially to a criticism of the Fascist policy. The Encyclical defends the proposition that the Church, deriving its authority from God, has the first right to educate the young; that the responsibility rests next upon the family, and that the function of the State is simply to supplement the work of the Church and the family. It is reported that the Fascist press has, with one or two exceptions, entirely ignored the statement of the Vatican and that Mussolini has indirectly answered the Encyclical by announcing that the Government has every intention of directing the spiritual education of its young people, since it is only in that way that Fascism can insure its own future.

COUNTRY CHURCH TO FORE IN VERMONT

The status of the rural church is one of the most important aspects of the study of the rural life of Vermont, now being carried on by the Vermont Commission on Country Life, a body of about 100 persons, of which the Governor is the Chairman, and which is studying all aspects of the rural life of the state. There have been various other commissions on rural improvement in different parts of the country, but this one has the most comprehensive scope and is putting a larger emphasis on social living. Some of the committees have had technical assistance, but most of the work is being done voluntarily by Vermont leaders in various areas of life. The whole enterprise has been described as a unique project in adult education.

About Face! Forward March!

ONLY ELEVEN DAYS

The Budget year ends on March 31. Only eleven days remain in which to win—or lose. Now is the time to about face and march forward toward the goal.

One Day's Wage For Missions

or its equivalent given by every adult Friend in the Five Years Meeting will supply the balance needed to complete the year's budget. Will you not be one to help meet the budget?

Send remittances promptly.

American Friends Board of Missions

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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Our Splendid Isolation—A Great Illusion

WE ARE on the verge of concluding that the ways of our Naval Conference delegation at London are past finding out. Take, for example, the case of that petition, bearing twelve hundred names of representative and leading citizens from all over the country, which was cabled to London. It reminded the delegates of the purpose of the Conference and appealed for action in the form of naval reduction in the light of the Kellogg Pact and also in favor of the principle of conference between nations when questions of dispute arise. It was a formidable expression of public opinion back home. What was the result? A staff correspondent of the *Christian Science Monitor* cabled that the first effect of the petition upon the American delegates was, and still is, to produce intense indignation on their part that any Americans "should be so uninformed still as to suppose that naval reduction is possible at the London Conference." Indeed! Does this imply, pray, that President Hoover was uninformed when he raised the hopes of this country—and of the world—in his Armistice Day address? Regardless of how naval specialists considered his words, to the lay mind it was clear that those words—"It only remains for the others to say how low they will go—it cannot be too low for us"—implied actual reduction.

If there cannot be reduction, who is to blame? Great Britain made it plain that she was prepared to abolish the battleship. For some inscrutable reason, our delegation refused. Then we look askance at England's cruiser strength, contending that we must build up to her cruiser tonnage, in order to have parity. But this is England's dilemma: France is demanding an enormous increase in naval tonnage and Italy demands parity with France. Now British figures are based on the principle that the British navy must equal any two continental navies. In view of Italy's contention, the French tonnage claims would oblige Great Britain to increase its own needs to a point unacceptable to the United States. England is thus squeezed between the United States on the one hand and France on the other.

The next vital question thus becomes, "How can the French be persuaded to reduce their figures?" France replies that she would be satisfied with an understanding that in case a breach of the Kellogg Pact is threatened the Powers would confer together in an effort to avert war. England then turns to the United

States, saying in effect, "Well, if you don't want us to put our figures up, help us to get the French figures down by agreeing to the conference principle," which seems safe and sane enough.

What do our statesmen at London reply? They bluntly tell England that that is her affair and France's. We can't concern ourselves in a purely European question! In short, amazing as it is, our delegation has flatly refused to consider the conference proposal. We stand aside in proud and haughty isolation.

We have yet to see any serious effort to explain and defend the course pursued by our delegation. The very fact that we initiated the London Conference belies the assumption that we stand apart in independent isolation. And as regards the principle of conference and conciliation, is it not an American principle? And are we not a party to the Kellogg Pact, responsible with others for maintaining its integrity in every peaceable way? Even as a matter of practical, common sense, to say nothing of obligation, which is the better course: to join European Powers in an effort through conference to forestall war, or to stand aloof, let war come if it will, and then be drawn into another world war as would be the case almost inevitably? Isolation, forsooth! It is a snare and a delusion. American statesmanship at London leaves much, very much, to be desired.

It's Time to Strengthen Our Visible Means of Support

WE USED to know of a man who was very tall and whose legs were slender almost to the point of attenuation. He was fond of saying that he was almost without visible means of support. Some time ago, in an effective letter of appeal from Fisk University, President Thomas E. Jones said that when he lived in Japan he learned to call money "o-ashi," which, in the language of the country, means "honorable legs." As he suggested, it is a fine and significant word. Great enterprises, however noble the spiritual conception, need "honorable legs" for getting on. Frequency and length of stride forward depend upon the sturdiness of support. Legs are needed for walking.

This observation is quite apropos just now. The end of the month marks the close of another fiscal year in our united work. Every five years we meet

and appoint boards and agencies to do our spiritual errands for us—errands which lead up and down and over our own country and across seas to many lands. But they cannot go forward on these errands except as we supply them with "honorable legs" on which to walk. These legs have not been as stable and sturdy as they might be expected to be. They have not the substance to cover the territory expected of them. Some important errands will remain undone unless

we strengthen very materially the visible means of support. Shall we not do this?

It is a happy figure that the Japanese use in referring to their money. It is not an end in itself, but a means—a means of progress, of getting somewhere. Money becomes servant, and an honorable servant, rather than master. Let's strengthen the "honorable legs" in order that our united work may walk and not faint and run and not be weary on errands for Christ.

Shall We Return to Egypt?

BY MURRAY C. JOHNSON

IT IS difficult to imagine greater foolishness than for a people to ask help from their old enemies, yet history is full of such incidents. For years a nation will struggle with its stronger neighbor, then suddenly there will appear on the horizon a new foe, and the two former enemies will form an alliance against the newcomer. In such a combination the weaker nation usually suffers, although it may seem to be on the winning side. Such was the case of Israel and Egypt. In Jewish literature Egypt was symbolical of the sensual and material, yet whenever an enemy appeared from the north it was usual for Israel to appeal to Egypt for aid. When help did come it was most dearly purchased, but in most instances when Israel placed her dependence upon Egypt she found herself leaning upon a broken staff; she had gone in the wrong direction for help.

Although the Israelites had been wandering many years in the wilderness there was a bright side to that condition. They had with them their great leader, Moses. He had brought them out of Egyptian slavery, had guided their feet through the shifting sands of the desert, and had guarded them against the treachery of the desert tribes. But one day Moses died, and the people whom he left were like huddled sheep not knowing what to do. They were homeless, living upon borrowed land; they were friendless, encircled by hostile tribes. They were in a most precarious condition and were being asked to determine their future policy. What indeed could they do? There were doubtless many that dark day who would have returned gladly to the comparative security of Egyptian bondage. In fact it seemed that there was little else that could be done. It appeared that they must go backward or face certain destruction. It was at this depressing moment, when the outlook was most unpromising, that God spoke unto Joshua, the servant of Moses, telling him that the people were not to stand still, nor were they to go backward, but that they were to be of good cheer, and were to go forward; along the whole line there was to be a general advance.

This prophetic command was eminently wise. If there be value in any offensive it is in that one which is most unexpected, for the time when the enemy thinks he is strongest may be the moment when really he is the weakest. He has spent his energy in pushing the attack, he may be a trifle overconfident, and in that particular instant he can hardly withstand a counter-offensive. Think of the victories that have been snatched from almost inevitable defeat. Think not only of the courage, but also of the strategy of the general who orders "Charge!" when everything seems lost.

Our country has been passing through peculiar conditions during the past few years. Some great fortunes have been made, and money has been plentiful for many; there has hardly been any limit to credit. Consequently the standards

of living have been constantly raised until articles that were formerly luxuries are now almost essentials. Many people have fallen into the habit of spending all they make, then buying more upon the installment plan. Quite naturally such conditions cannot permanently prevail. It would seem that the stopping point has been reached within the past few months; the bubble of Wall Street speculation has been pricked, and millions of dollars have been lost. At the present time business is at somewhat of a standstill, industry has slowed down, and many plants have either completely stopped or are working on shorter time. As a result many people have either been thrown out of employment, or their pay checks have been reduced. No matter what explanation be given for the cause there is no questioning the fact that we are having "hard times."

It is useless to deny that these material conditions affect the church. Financial receipts have fallen off, bills remain unpaid, and, in some cases, missionaries are having to leave the foreign field because the home boards cannot pay their salaries. In addition to the above, many churches have suffered a decrease in both interest and attendance. Unquestionably the "hard times" of the business world are being echoed by similarly "hard times" in the church. The church must answer the question as to what she will do under these circumstances. Will she, like Israel of old, make the mistake of going to Egypt for help, or, will she adopt a policy that will lead her into a better day?

There are two possibilities open for her. Because money does not flow in so freely as it did formerly there are those people who would have the church accentuate still more sharply the standstill to which she has almost come. They would have her activities slowed down still more. They would have her budgets even more curtailed, pastors' salaries further reduced, and more missionaries taken from the foreign field. They would have the fires banked until there is only enough steam to keep the wheels idling gently—constructive service would be stopped. This is the first possibility. Such a course involves a regression to that spirit of childhood which would evade all that is unpleasant. Such a course refuses to face the issue squarely and seeks only the path of least resistance. When the church commits herself to such a policy she deadens her ears to the calls that come daily for help; she refuses to contemplate the end to which her evasion and inactivity will bring her; she even refuses to acknowledge that she is going to Egypt for help.

The other possibility is a parallel to the course which President Hoover has suggested to the industrial world. He has called together the representative men of each industry, and has placed squarely before them the problems of unemployment, of money scarcity, and of reduced incomes. While there has been no attempt to evade the seriousness of the situa-

tion, he has suggested that they are not to feel that things are hopeless; since the pendulum has swung so far to the extreme of depression it must soon start its return trip to the other extreme of prosperity. Instead of the present being the time for further curtailment and inactivity it really is the time for planning future development and expansion. Thus the business men have come away from those conferences heartened and with a new vision. They have come home, and instead of sitting down to await the processes of bankruptcy they are already going out after new business.

It is an axiom in business and in religion that to stagnate is to die. It is only by going forward that life can be maintained. As mentioned above, the application of this policy to the church is the second possibility open for her. If she so determine she can be laying, even in the smoldering ashes of her present distress, the foundations of future success. Let her take stock of herself; let her realize her potential resources, resources that so far have been scarcely tapped, then let her see the tasks that are crying for attention.

Having thus squarely faced the issue let each individual church then formulate a program of genuine community service. It is no wonder that "hard times" have come to the church that feels its work is done when the regular services for worship are ended. All about that church are people who need help, both material and spiritual. It is true these people have been outside the church, but what a wonderfully saving contact the church can establish with these lives when she goes to them and ministers unto their needs! And she will find that in ministering unto them she is also ministering unto herself. Such a program of service will demand and secure the support of men everywhere. When people can see the good their money is accomplishing, even those who have been lessening their contributions to the church will even exceed their former giving. Not only will the local expenses be met, but there will be enough to care for expansion in the foreign fields. In this fashion can the church find a way out of its "hard times." Instead of going backward it can make and sustain a forward movement. It will go out after new business, and it will be successful; it will turn apparent defeat into certain victory.

How much like Jesus is this second way! His life was filled with triumphs that were wrung from seeming defeat. Left by his parents in the Temple, he astounded the wise men there by his wisdom. When he needed disciples, the majority of his followers turned from him, yet from the few remaining he made apostles who carried his gospel throughout the then known world. His claims of Messiahship, his simple teachings brought him into conflict with the leaders of the church who started an ever mounting storm of opposition. But in the face of this rising tide of hate he did not weaken his courage, he did not compromise his position, he did not alter his message. He was true to his task. At last it seemed that his enemies had triumphed. Arrested, condemned to death, he was fastened upon the cross by nails driven through his hands and feet. He died, and his body was taken down from the cross, sealed in a tomb, sealed with the imperial seal, sealed with the finality of death. Then indeed did it look as if he had failed, and the cause which he had so gloriously championed must come to naught. But when the situation seemed the most hopeless he brought from it the greatest victory. He broke the shackles that were imposed upon him, arose triumphant, and in his triumph over defeat brought life and hope to men everywhere.

Let us pray that the church everywhere may profit by the example of its captain. To be sure, conditions are discouraging. Many people are not at all certain that their incomes will be forthcoming. Yet, after all, the policy and future of the church will be determined by the attitude of the individual; the organization can only reflect the disposition of its several members. It is highly important that the individual put away his psychology of gloom, and substitute in its place

one of confidence and good cheer. Let him quit thinking that the church must slow down for a while; let him rather feel that there are many things to do, and that the grace of God will enable him to accomplish these tasks. Let him see the power of the resurrected Christ, and then exclaim with Paul: "I can do all things through Christ which strengtheneth me." Let Christians everywhere during these trying days determine that the church shall not go to its old enemies of indifference and inactivity for help; but that rather it shall advance. In this way only lies help for the present and assurance for the future.

Greensboro, N. C.

Quakers in Index

BY WILFRED JONES

IN THE celebrated Bates Hall of the Boston Public Library, are some 621 interesting index cards. Of course, these are only a few among the hundreds of thousands in the main catalogue. These, however, are grouped together in one drawer labeled, "Friends, Society of." Merely to thumb through these index cards, each with some ancient, copper colored document, or a more modern book back of it, gives a picturesque, inside glimpse into a few sidelights of Friends history, some tragic, some serio-comic, others full of human interest.

To the uninitiated (like the writer), attention centers first of all perhaps in Seventeenth Century books and pamphlets, and what the index cards reveal about them. Those were the days when Quakers were apparently not as well regarded as since the World War. One index card describes its book by the title, "The perfect Pharisee, under the monkish guise of holiness opposing the fundamental principles of the doctrine of gospel-worship manifesting himself in the generation of men called Quakers."

Then there is the defense of the Quakers by Robert Barclay (1648-1690) who it seems was the first one following the naive, spontaneous and unmetaphysical George Fox, to translate the new faith into a system of thought and into common theological language. This card says, "The anarchy of the Ranters and other libertines, the hierarchy of the Romanist and other pretended churches, equally refuted in a two-fold apology for the church and people of God called in derision Quakers." The most interesting is also the oldest document in the entire collection. The photostatic copy of the title cover was secured at the library and is reproduced on the following page.

On requesting to see various of the old books, the beginnings of Boston Quakerism began to take form in their time-stained pages. Visitors to Boston during the times when the above treatises were written in England, commend the city's position as safe from Indians, Pirates and Mosquitoes (in capital letters). Nothing is said about Quakers. In the summer of 1656 a ship landed the first two avowed Quakers in Boston. They were two women who embraced the so-called heretical doctrines of Fox-craft. A Quaker later said of the occasion: "Two women arriving in your harbour so shook ye, to the everlasting shame of you, and of your peace and order, as if a formidable army had invaded your shores." These first two were deported immediately, but two days later four men and four women of the same stripe arrived and were similarly treated. Laws were passed against any "Quakers, ranters, or other blasphemous heretics....fit instruments to propagate the kingdom of Satan." Most of the Quakers then went to Rhode Island.

In 1656, 1660 and 1661, four Quakers were hanged in Boston, all good, honest people. One of them, Mary Dyer, was released at the foot of the gallows, told to leave and never return. But she felt called to re-enter the city.

Four years later the first meeting in Boston was held at the home of one Edward Wanton, May 4, 1664. It is thought

that he was one of the officers under the gallows at the time of Mary Dyer's execution, and was so affected he became a convert to the Society.

Another book back of an index card tells of Nicholas Upshall. In the 8th month, 1656, he publicly expressed disapprobation of a law banishing all Quakers. Because of this he was forced to leave the colony. Later he reopened his house and furnished a small room for traveling Friends. Upon his death he left a very interesting will, part of which reads: "Nicholas Upshall, . . . inn-holder, being weak in body but perfect in memory . . . etc. Item, I do order and give for the use of such servants of the Lord as are commonly called Quakers my new feather bed, bolster, and pillows, with a good pair of sheets and a pair of blankets, with the new rugg, and bedstead fitted with rope, matt and curtains, in that little room within my house called the parlor. Item, I give my great coat to the children of John Chamberlane to clothe them."

In the course of time, this chamber and furniture were sold and the first Boston meetinghouse built, twenty by twenty-four, on what was then the Brattle pasture and where now stands the Quincy House.

Among these olden time things, are some reminiscent of the present. There was preaching against the "wildness" of the present generation. In 1660 appeared (so says the index card!) "The heart of New England rent by the blasphemies of the present generation." Also, "A testimony against periwigs and perwig making, and playing of instruments of musik among the Christians or any others in the days of the gospel."

In such an array of Quaker books, as indicated by the number of cards, one comes to the classic histories, lives and journals of great Friends. One finds the letters of John Greenleaf Whittier to the *Friend's Review*. No doubt the

most human story is the autobiography of Allen Jay, or John Woolman's Journal, where is an appreciation by Bernard Barton:

" 'Tis the glory of goodness, the praise of the just,
Which outlives even death, and is fragrant in dust."

Near the end of the six hundred and twenty-first, is a curious card, doubtless misplaced: "Gene Stratton Porter. Friends in Feathers. Character studies of native American birds . . . which I induced to pose for me." One supposes that Quakers were not called "birds" in those days!

Boston, Mass.

From Roman Catholic to Quaker

THE views as to the true nature of the church range all the way from the Roman Catholic to the Quaker. In the Roman Catholic view, the church is in effect identical with the external organization, and the external organization which is entitled to be so regarded is that of which the Pope is the recognized head. All other groups of Christians are heretics or schismatics. In the Quaker view, the church is the voluntary association of men for the purpose of more fully experiencing the leading and power of the divine Spirit. Externalities are held to be a hindrance to this; hence the repudiation of sacraments, formal doctrines, and a special ministry. Each one can make out a good case for itself. The Roman Catholic view claims to be the normal development of the New Testament faith and practice; certainly it came to prevail with practical unanimity in the early centuries in Western Christendom. The Quaker view, on the other hand, finds in that very history of which Romanism makes so much its own strongest negative evidence. How, it asks, can all that be defended? More positively, it claims to recapture the spirit, purpose, and procedure of the most primitive Christianity, which was concerned not with externalities, but with the cultivation of the inner life.—EDWIN LEWIS, Drew University, in *Christian Advocate*.

Combat Locust Invasions in Palestine

The director of the Palestine Department of Agriculture is in charge of nearly 3,000 men who have enrolled to combat the dread locust invasions. The situation is causing the gravest concern. The locusts have laid eggs in all places accessible to plantations in the Jordan valley, in Eastern Palestine, in the south adjacent to the orange-growing colonies and in the hilly country between Bethlehem and the Dead Sea. The Palestine Administration has appropriated \$250,000 to combat the menace. Arab peasants, spurred by recollection of the catastrophe of 1915 when mile-wide armies of the indomitable hopper locusts marched through the country devouring every vestige of vegetation, will unite with Jewish farmers to fight the common foe. The biggest egg-laying center is on the Palestine-Egyptian frontier, where more than 250,000 acres will yield myriads of hopper locusts, the hungriest creatures known. British policemen are supervising the numerous volunteer battalions. Four advance camps and fourteen bases are controlled from the headquarters at Beersheba, and a whole system of transport and rations supply has been put into operation. Poison bait, spraying with liquid sodium arsenic, the digging of deep trenches and the use of flame-throwing hand guns are among the measures planned to use against the ominous invaders, according to a dispatch by special cable to the *New York Times*.

A BRIEF RELATION OF The Irreligion of the NORTHERN QUAKERS.

Wherein their horrid Principles and Practices,
Doctrines and manners, as far as their Mystery
of Iniquitie hath yet discovered it self, are
plainly exposed to the view of every
Intelligent Reader.

Together with a (Brief Reply) to some part of
a very scurrilous and lying Pamphlet called
S A V I S errand to Damascus.

2. Pet. 2. 1. 2.

But there were false Prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of Truth shall be evil spoken of.

2. Tim. 3. 9.

But they shall proceed no further, for their folly shall be made manifest to all men.

LONDON,

Printed by T. R. for H. R. at the Signe of the three
Pigeons in Pauls Church-yard. 1653.

Pencil Sketches from the Yangtse

BY GILBERT BOWLES

AT 4 P. M. today four of our group were at a tea and informal conference at the home of our newly made friends, Mr. and Mrs. Claude E. Pickens of the American Church Mission. At our suggestion three English speaking Chinese Christian workers had been invited in order that we might get their views on some problems connected with Ichang and the Christian outlook. We were especially eager in our questions as to the human side of the problem of bandits. One of these Chinese Christians gives the larger part of his time to touring evangelistic work in the villages and towns, going out as far as ninety miles from Ichang. He often mingles with these bandits, talks with them and teaches them Christianity. At one time when he was a member of a mediating group to negotiate with bandits for the release of three captured missionaries, he lived with the bandits for a month. Finally the bandits reduced their demands from \$30,000 to \$3,000, the money was paid and the missionaries were released. Although the bandits knew before the negotiations were completed that this Chinese Christian had in his possession the \$3,000, they kept their faith and made no attempt to rob him. The substance of the experience of these Christians and their opinion concerning the mental attitude of the bandits in this region, and their reasons for entering upon this life was:

WHY FARMERS BECOME BANDITS

1. Many are farmer soldiers. Some of these were forcibly taken from their farm work, then when their generals suffered defeat or were unable to support their men, were sent away without pay, even enough to get back home. Some of these were permitted to take their guns and were told to use them to get food. The opinion was very strong that the army is often a school of banditry. Sometimes men have given up their work to enlist in response to what they thought a real call to patriotic service, but on discovering that their generals had no real spirit of service to the nation, gave up in bitter disappointment and turned to pillage and robbery.

2. Some of the bandits believe that they are really brave, and better men than richer people whom they rob. They count that they are acting according to the Chinese saying, "Robbing the rich and helping the poor," a kind of Robin Hood philosophy of human society.

3. The economic condition of the country, especially the difficulty of finding work, is the excuse of some men to join the bandits. As evidence of this, some of

As previously noted, a joint deputation of English and American Friends have been visiting China for the purpose of surveying our work in that country and appraising it in view of recent political developments. Thanks to the faithful diary kept by Gilbert Bowles, we are able to present a vivid picture of the journey from Ichang to Chung King, through the famous gorges of the great Yangtse river.

them have given up banditry and become ordinary members of the community upon discovering some way to make an honest living. There is need for more definite attempts to form industrial and agricultural colonies for bandits who would give up their present life and accept opportunities to enter again upon normal life. It was clear that these three Chinese Christians believed many would respond to such an opportunity.

THE GREAT RIVER SHOWS ITS POWER

At 7:00 o'clock this morning (December 31st) we left Ichang where we had been anchored for four days. As we steamed out of this harbor with its innumerable river craft we got a good view of the old city of Ichang, lying close to the river, encircled by walls. The new part of the city, which now has the best business street, has grown up around the Customs House and the modern Shipping Companies in the foreign concession on the bank opposite, where the steamers from Hankow and below meet the downward steamers from Chung King and exchange cargo.

We were soon at full steam on the swift flowing river, following in the wake of the gunboat, which leads us, uninvited by the Quaker group. We were soon passing through the wonderful gorges of the Upper Yangtse, which cannot be described by my dull pen. All day we have had a panorama of the swirling dark waters, whipped into foam in the swifter parts of the current. Snow-capped, sharp, jagged cliffs, some of them 1,800 feet high, closing in before and behind us; gentle sloping hills rising from the river banks, receding and ascending till their peaks are all but lost in the blue haze which hangs over the river; again, flashes of sunlight, which in the morning occasionally broke through the gray clouds; the constant variation of colors, the brown glass and leaves on the hillsides, interspersed with bits of green wheat and grass on the tiny terraces, and the scattered pine trees and shrubs reaching from high water mark to the tops of hills and mountains; massive red and gray granite boulders and strata often with the natural dip to form the river bed; higher

snow-covered mountain peaks rising some 3,000 feet high behind and between the green and brown hills near the river banks; and so the scenes shift from moment to moment.

About 10 o'clock this morning we saw a British steamer aground, guarded by a gunboat, and large barges on either side were taking off the cargo. An hour later we passed the burned hull of the wrecked cargo steamer which last week struck a rock and then caught fire through an explosion of gasoline. The smoking wreck swarmed with coolies who were trying to carry off in their junk whatever was of value. Our captain said that an order had already been sent for an expert to come all the way from England to dynamite the wreck in order to further clear the channel, which is very narrow at this place. It is said that only one expert who knows how to measure the resistance of those particular rocks can so gauge the power of the explosives as to avoid the danger of further blocking the channel. Even one day on the Upper Yangtse makes one appreciate the words of a boat captain who said that for nine years every voyage between Ichang and Chung King deepened his respect for the Great River.

HOW MEN LIVE BY THE RIVER

One of the surprises of the day has been the number and size of the villages and towns along the river banks. Just now at my right the blue smoke is curling from the roofs of a village of some twenty houses nestled in a tiny green valley, where the hills recede and a gorge leads away toward the snowcapped mountains in the distance. On my left a tiny little hut clings to the side of the deep, precipitous mountain. Again, at my right, some three hundred feet above the river, two cottages cling to the rocky hills. Several of the villages, apparently located where the passes through the mountains make connections with life which lies beyond, have had a hundred houses. At the foot of the village in the ravine which we are now passing there are thirty junks moored to the rocks. These boats carry firewood, timber, bamboo, stone, fish and other river and mountain products to the cities below. In many places, especially where the waters are suited for fishing, life on the land seems only a supplement to the life on the junks and fishing boats. Even a cave in the hillside often seems to suffice, as witness the large square-mouthed cave high up the hillside now at my left—with no hut or cottage in sight. In the past these caves have served as the home of bandits who have lived by robbing

the junks which used to ply in great numbers even through the gorges of the Upper Yangtse. Even now these bandits are not unknown, as witness the presence of gunboats and armed guards.

The village which we are now passing is evidently one which has a glimmering of the possibilities of getting something more off these steeps than can be eked out with the hoe and mattock, for we see a few white sheep and goats grazing contentedly on the short, scant grass on the hillside. We have seen a few goats at other places, also one or two cows and at least one horse. Soon after writing this sentence we saw ten white goats eating the short grass and shrubs on the side of a very steep hillside, directly above the precipitous rocky cliff overhanging the foaming rapids. And before I finished this sentence I saw ten more white goats and four cows grazing "comfortably" on a more hospitable hillside—yes, ten more white goats and four cows. But these are all too rare. Rocks, rocks, rocks, nothing but rocks, with a little earth clinging to their sides and filling their crevices—and now, I believe for the first time today, steep yellow clay banks, hundreds of feet high, perched on the rock strata, merge into view as I sit in a deck chair at the stern of the boat, wrapped in my steamer rug watching the ever-changing scenes.

New Year's Day, 1930, 11:20 a. m.—We camped last night just above the town of Wushan, having completed our first of the four days from Ichang to Chung King. Anchored near the river bank, with the gunboat nearby, sampans were soon crowding around us to supply the Chinese passengers with hot soup, cakes, fish and other things which they seemed eager to buy. After dinner we listened for a long time to our captain's ideas as to the character of the Chinese people and methods of solving the Chinese puzzle. He told many stories of knocking down the Chinese coolies, carefully explaining that they understood this and that such methods give them confidence and respect. He made thorough-going defense of the Yangtse River gunboats of Great Britain and America and sees no other way, for the present, to carry on trade on the Yangtse. He believes the white race is the only one which knows how to use power to secure order and justice. However, he would be willing to see all the foreign shipping companies sell to the Chinese at a reasonable price all ships and equipment except such as have to do with trade in the Treaty Ports.

THE GRANDEUR OF THE YANGTSE

Some time ago we passed through the Windbox Gorge, thought by some to be the most sublime on the whole river. The precipitous sides of the gorge rise to heights of six or seven hundred feet. After a day or more through this gran-

deur and beauty one perhaps loses some of the first capacity to be deeply impressed. However, our seven have spent most of the sailing time on deck since we entered the first gorge yesterday morning. We go from one side of the boat to the other, endeavor to take in the wonder of receding hills or precipitous cliffs, then to the other side to see the trackers on the bank tugging at some junk, or to gaze once more at the peasant cottages in the midst of tiny fields of green on the more gentle slopes, and then to the stern of the boat to see the strength of the rapids which are compelling the engineer to turn on more steam, making the boat tremble from prow to stern as she plows her way up the foaming river. And so we have spent the hours, always wishing we might by brush or pen make permanent some of these impressions, thinking at such times of those with whom we long to share these experiences.

3:30 p. m.—Since about noon the hills on either side of the river have lowered, the angles less sharp and the slopes more green. Human life is more in evidence. In the region where we emerged from the gorges and rugged mountains, peaks in the background, we passed a series of natural earth pyramids on either side of the river. For an hour or more we could count on either side within the range of vision, ten or twelve of these formations, many of them seven or eight hundred feet high, many of them closely resembling the Egyptian pyramids. Each of the three sides which could be seen with the moving of the boat stood regularly at an angle of about 45 degrees. These pyramids were separated by parallel ravines coming down from the mountains in the background.

Before we approached the old city of Kueichowfu, we saw the smoke and steam from the "salt village" where salt is being made from the brine drawn from the salt wells. As these wells are all near the water's edge in the winter time, they are flooded through the summer months, when the barrack villages around the wells are moved to higher ground to await the next winter's salt "harvest." The existence of these salt wells has been known from ancient times.

The walled city of Kueichowfu, on a hill just above high water, was the first

large city after leaving Ichang, and the temples and many houses, quaint in appearance, seem to be well built. Near the river's edge are the mat shacks of the people who live by the river traffic.

8:30 p. m.—Our deputation had another session on the preparation of our report. Soon after we left Shanghai we decided on the general assignment of subjects which different members have been studying, drawing on our experiences and using everything which will help us to understand present-day life in China and the Christian movement as we find it. Each day we have one or more sessions for comparison of notes and the discussion of special problems.

2:00 p. m.—All day we have been passing through a beautiful country. Rising from either bank of the river the rolling hills ascend in wave on wave, topped often with lone pine trees or seven-stoned white pagodas, which can be seen for long distances up and down the river. At times two of these pagodas can be seen at one time, on opposite banks of the river.

PULLING AGAINST THE STREAM

Since we passed through the great gorges and most of the dangerous rapids, we have seen many more of the heavily loaded junks, many of them with sails furled, one of the most beautiful sights on the river. When ascending where the waters are swift, these junks are pulled by trackers on the bank, who in single file lean forward and tug at the bamboo ropes fastened to the masts of the junks. This morning we saw twenty-nine men barely holding their own against the swift current at the upper edge of a rapid. So far as we could tell, for the whole time we were in sight as we steamed past, they were unable to move the boat a foot. Since the coming of regular steamers on the river the junks have largely disappeared from the region of the gorges and swiftest rapids. Today we saw many junks going downstream. One the downward journey from six to thirty-two or more men are at the long oars adding their strength to the downward current.

8:30 p. m.—Our boat again dropped anchor for the night near the city of Fengtu. Here the current is not swift and now all is quiet, save the sound of voices in the city on the opposite bank of the river, and a few men around our boat who have come in their sampans to feed our passengers and go on errands as "water jinrikisha men."

First Month 3rd, 9 a. m.—Our boat began moving at 7 o'clock this morning in hopes of reaching Chung King this evening. The hills on either side continue to get lower and greener. They are more like many of the rolling, cultivated hillsides in Japan. Smoke curls from the

QUESTIONARY

Good: Evil. Peace: War. Which? What are we working for?

They who contend war cannot cease Kill the trust that would assure peace.

God: Devil. Peace: War; Whom, what are we working for?

HARRIET OLDS HENDERSON.
Washington, D. C.

roofs of villages and town cottages on the banks and occasionally from the hut of a charcoal burner in a ravine higher up on the wooded hillside.

4:00 p. m.—This forenoon we passed the mouth of a river whose jade or emerald green waters ran as a separate stream for some distance along the edge of the copper colored waters of "our Yangtse."

We have just passed a beautiful hillside planted in orange trees. At the foot of the hill near the river we could see reddish oranges which appear to be the main fruit obtainable in Szechwan Province, whose boundary we passed at 4 o'clock in the afternoon yesterday.

ARRIVED AT CHUNG KING

We were met on arrival at Chung King last evening (January 3rd) by Bernard Wigham of the Friends Mission, and by two Chinese Friends, but it was agreed that five of us should remain on the boat for the night as it was late for the transfer of all baggage and beds which we have brought with us.

Looking back over the river journey of 1,500 miles from Shanghai we are grateful for preservation and the many blessings of fellowship and opportunities to learn something of Chinese life by observation, conversation, reading and comparing notes. So far as we know we were in close contact with bandits but once. Below Ichang a man fired a gun from the bank, asking whether we were carrying arms, apparently meaning arms for trade. The captain steamed on and nothing more was heard of the demand. This was early in the morning after the captain had darkened the lights and steamed away for an hour or more after denying passage to two soldiers who again went back to the bank in a sampan. There was evidently some connection between the two incidents.

FORECAST OF PLANS

On January 7th, H. T. Silcock, J. C. Wigham, Carolina M. Wood and Gilbert Bowles are to travel sixty miles by motorboat on the "Little River" and then travel about four days in sedan chairs (and walking) to Suinin Friends Center—thence to Chengtu and then to Yearly Meeting at Tunghwan—thence return to Chung King to start down the river for Shanghai about February 10th.

Edith M. Brittle of the Deputation begins now her Chinese study, soon to take up her work here at Chung King, in the Institute. Philip and Florence Burtt remain here for some days, then start down the river to have more time at Hankow, Shanghai and other places "down-river."

We have all kept in excellent health, are grateful for all we have seen and heard at Chung King, and are well fitted out for the cross-country travel. With greetings to all to whom this goes.

From Our London Correspondent

Letters of Observation and Comment

SOLOMON said, "Of the making of many books there is no end." Were Solomon living today he would include the word "organizations" alongside the word books. Even so, once in a while a movement to form another organization, as well as to write another book, is justified. Such, I believe, is the movement to form a "Society for the Study of Religion," which held its initial meeting recently. The movement is a sequel to a conference held in 1924 dealing with the subject of "Living Religions." The discussion of that conference caused many to feel that there was gross ignorance everywhere concerning religion and that this ignorance created indifference and caused enmity between religionists and was responsible for lack of sympathetic understanding and in consequence was the cause of disunity.

The Society is to proceed on a truly scientific basis. It has no brief for any one religion. Its purpose will be to do for religion what other societies have done for geography, geology, and anthropology. It will write no new creed nor revise any old one; neither will it be disproportionately interested in any one particular religion.

Perhaps warrant for such an organization will be seen when the state of religion in the British Empire is remembered. In the Empire there are more Mohammedans than Christians, and twice as many Hindus as Mohammedans. It seems, therefore, incumbent upon serious-minded Britons to possess a wider knowledge of Buddhism, Hinduism and Islam as well as to become more aware of the implication of Christianity. One of the most thought-provoking utterances of conference was as follows:

"Mr. C. E. M. Joad said that religion provided for some fundamental need in human life. The present generation seemed to be suffering from an unsatisfied need to believe, and from all the complexes to which such an unsatisfied need gave rise. The human mind was like a plant which needed something to lean on and to cling to, and the present generation was growing up in an age which offered to the human mind supports that were unadapted to sustain the complexities of the contemporary intellect. Combined with the modern drifting away from the organization of orthodox religions was a surprisingly growing interest in the subject of religion. There was scepticism and agnosticism in regard to the ultimate purpose of life; a wistful agnosticism would perhaps be the better description. Young people were suffering from an embarrassing fund of unexpended seriousness, and found in the orthodox creeds in which they were brought up a vacuum that needed to be filled. Many people tried to harmonize old creeds with modern science, but the attempt could not be successful. The

truths of religion were independent of time and place, and were independent of what science might discover in one age and alter the next."

THE KNIGHTS OF PEACE

"A new crusade" is the reference made to another new organization, known as "The Knights of Peace." It had its origin back in 1923 in connection with the French occupation of the Ruhr. Lieutenant Etienne Bach was the man who conceived of the organization and is at present its head. It grew in his mind out of the discovery that Christ's spirit of love was singularly efficient in handling delicate situations in his work in connection with the Ruhr occupation. M. Bach became so proficient in handling such situations that he was mainly employed in going from point to point to "iron out" difficulties.

It all began in an experience that came to Bach one Sunday when he, in a French uniform, attended a German church. When the communion was served he went forward to partake of it. It chanced that the man by the side of whom he kneeled was the Mayor of the city, a man with whom he had had much to do and with whom he had had considerable trouble. It struck him that if they had partaken of the communion together they ought to find a common basis upon which to act in their dealings with each other. This led him to see that the spirit of Christ was adequate to settle every difference.

Out of these happenings and experiences has come the "Chevaliers Servants du Prince de la Paix," or "Knights in the Service of the Prince of Peace." Branches have been organized in France, Germany, Belgium and Switzerland. Some progress has been made toward organizing in England, Austria, Hungary, Poland, Holland and Italy. Some one has described this movement as an "evangelical movement with pacific tendencies." Whether it will be too idealistic to be practical or not remains yet to be seen; but it still remains a fact that fundamentally any peace activities, to be adequately justified, must be founded upon the idealism of the Prince of Peace, which, after all, is not idealistic, in the commonly accepted sense of that term as it is set over against the "practical"; for in the last analysis the ideal is the most practical, for it is the ideal that pulls man on from before, which is much better than being pushed from behind.

ENGLAND'S POLITICAL PULSE

What is going to happen, politically, in England? It is a little difficult for a foreigner to evaluate properly the significance of the movement fostered by Lord

Beaverbrook and Lord Rothermere to found a new political party, to be called "The United Empire Party." The movement, according to the Beaverbrook press, seems to have gained great momentum. Memberships are coming in at the rate, these newspapers state, of 40,000 per day.

In the meantime the Conservative leaders stand pat upon the principles of their party, and their newspapers tell of multitudes of letters coming in making declaration of party loyalty and of continued support of the leadership of Mr. Baldwin.

That the clouds of adversity for the Labor Government are gathering can be doubted by no one. Whether the storm will break in fury upon the devoted heads of the MacDonald leaders cannot, of course, be known; but that the situation as to unemployment is growing worse and that nothing effective concerning the revival of industry and commerce is being done (although this latter cannot be advanced as criticism, owing to the exceeding difficulty which this situation presents) gives one some cause for apprehension. The general satisfaction with the work of Mr. MacDonald and his coadjutors in connection with the Naval conference and in international affairs in general, seems to warrant an expectation of the continuance of the government for some time to come. This hopeful feeling is augmented by the general stability of the English governmental situation and the better poised temperament of the English legislators as contrasted with the instability of the French government and the mercurial French temperament.

No doubt many a chuckle wells up in Mr. Lloyd George; for if the movement of Lord Beaverbrook succeeds in any considerable proportions, its principal effect will be to weaken the Conservative party, and this gives the Liberal party, should the storm clouds break upon the Labor government, a chance to return to power.

A PROPHECY IS HAZARDED

Notwithstanding the small value of my own personal opinion concerning the probable success of the venture to form a new party, I shall hazard a prophecy. It will not, in my opinion, come to much. The English voter is not easily stampeded. He does more independent thinking than does the American voter. He is not so liable to act upon impulse. Then there are certain conditions that make any sudden achievement of Empire Free Trade impossible. First, the self-governing dominion, such as Canada, Australia, etc., are unwilling to adopt it in the present circumstances. Second, the colonies, in many cases, could not adopt it because their revenue is mainly derived from customs duties, and could not be raised by other means. Third, there are

many treaties and conventions in existence for the regulation of colonial trade (mainly in Africa), which would have to be scrapped before an immediate Empire Free Trade policy could be adopted. Fourth, mandated territories, such as Palestine, Iraq, Tanganyika, etc., would be prevented by the terms of their mandates from coming into the scheme. One may rest well assured that these difficulties will be well known to the voter; and there are many more difficulties.

In view of these things it does not require much daring to venture a statement that Lord Beaverbrook's party will not materialize to any formidable proportion. And, too, it must be remembered that Lord Beaverbrook owns and operates a number of newspapers, and newspapers thrive on such sensations. For several days, now, I have bought an extra news-

MYSTERY AND MUSIC

BY EDITH H. JONES

A shepherd boy, a hillside at the dawn.
Last night a wolf crept out
To snatch a lamb, but swift and strong,
The boy's lithe arm leaped out
And foiled that dread intent.
Today he sings!

A night of pain.
Yet One thorn-crowned stood by,
One who in throes of agony
Faced death for our deliverance;
He sang at morn of victory—
Shall you and I?

A day of toil,
Long hours of weary strain.
The Carpenter faced many such,
Unruffled, calm, and strong.
He overcame; his evening brought
A holy hymn—will ours?

Temptation comes,
Struggles with doubt and sin.
Again we seek the Matchless One.
His faith undaunted, still he stands
Beside us, and the triumph comes—
He bids us rise and sing.

A humdrum life
Mayhap we feel is ours today,
Unlike the Bethlehem shepherd lad's;
Far other than our Master led;
Yet, all earth's strife is one.
Through ages past men overcame;
They conquered—yea, and sang.

"Eyes up," the Master says, his hand
Upon the aching shoulder laid:
"Forward! take heart; not here the goal—
Yet, sing each new height gained."
Methinks his voice rings clarionwise:
"On, on, and up! the day will dawn,
Night's shadows flee away;
One morn shall bring the end of pain,
The songs of lasting day."
Minneapolis, Minn.

paper and I suppose that thousands of others have done likewise.

IT MUST NOT FAIL

While there are elements of discouragement in the situation relative to the Five Power Conference, these should only call out our patience and our determination that it shall not fail. The French representatives will soon be in London again and it seems that the fact that M. Briand is to head the group is a matter for rejoicing. He is more committed to a peace policy than any other Frenchman, by his association with Secretary Kellogg in the Peace Pact frequently referred to under their joint names. The further fact that the militarists in Germany could not secure the inclusion of the paltry sum of 5,000 pounds in the annual budget for the prosecution of the project to build the second of five battleships has without doubt quieted down suspicion; at least it has robbed jingoists of a nice implement to wield in the interests of stirring up fear and suspicion. In the meantime, Great Britain and the United States hold steady. Next Saturday (March 1) there is to be a great meeting for prayer at the City Temple, after which the entire audience, consisting doubtless of many thousands will march to Westminster Abbey for another service. Let us all "pray without ceasing."

SPICELAND NEWS ITEMS

Spiceland Quarterly Meeting was held on March 9 with an unusually large attendance. During the devotional hour Murray S. Kenworthy gave a masterly address on the subject of World Peace, showing in a sane, logical manner how the future of civilization depends upon it. He traced the development of public opinion in the elimination of such evils as dueling, human slavery, popular use of alcoholic beverages, until now the trend of world thought is undoubtedly toward disarmament.

In the business session a committee was appointed with William O. Fox as chairman to send a letter to President Hoover and a cablegram to the American delegates at the Peace Parley stating the attitude of Spiceland Quarterly Meeting of Friends.

At the noon hour, lunch was served in the basement by the W. F. M. S.

The afternoon was given over to a conference on Religious Education, with Lillian E. Hayes presiding. Donald Spittler of Amboy, speaking on "The Church in Relation to the Community," defined its position economically, socially, educationally and spiritually. This was followed by a round table discussion.

On Sunday Thomas R. Kelly, in the morning, and Murray Kenworthy, in the evening, contributed to the feast of good things enjoyed by Spiceland meeting.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

THE WORLD COURT

Now that the tariff bill is almost out of the way in the Senate there appears to be a possibility that the World Court protocols may be transmitted soon. There is much popular interest in the ratification of these protocols, and it will be helpful to the Senate if they are given full evidence of this.

The Court question has already waited four years. The Senate should ratify the protocols soon. Letters to individual Senators will help, and also to the members of the Foreign Relations Committee. These are: William E. Borah, Chairman; Idaho; Hugo L. Black, Alabama; Arthur Capper, Kansas; Simeon D. Fess, Ohio; Walter F. George, Georgia; Guy D. Goff, West Virginia; Frederick H. Gillett, Massachusetts; Pat Harrison, Mississippi; Hiram W. Johnson, California; Robert M. LaFollette, Wisconsin; George H. Moses, New Hampshire; Key Pittman, Nevada; David A. Reed, Pennsylvania; Arthur R. Robinson, Indiana; Joseph T. Robinson, Arkansas; Henrik Shipstead, Minnesota; Claude A. Swanson, Virginia; Arthur H. Vandenberg, Michigan; Robert F. Wagner, New York; Thomas J. Walsh, Montana. These Senators may be addressed at the Senate Office Building, Washington, D. C.

THE JONES FAMILY IN GENEVA

"We knew of course in advance," says the Center report, "that this visit was no ordinary event, but the actuality greatly exceeded our highest hope. . . . I will recount a few of the landmarks of their stay in Geneva, but you will understand that their greatest contribution came in the personal talks with members of the unit and Quaker group here and in that indefinable influence that flows out from inspired personality."

On Monday, January 13th, a very representative company of about eighty people crowded the two rooms of the Center to hear Rufus Jones' address on "Some Aspects of Mystical Religion." The following evening, under the chairmanship of Felix Morley, an old Haverfordian, Rufus Jones spoke before the Anglo-Genevese Society on "The Practical Aspect of Quaker Ideals." This address being avowedly in lighter vein greatly delighted an audience of some 200 people.

Apart from several visits to the Hostel to meet groups of various sizes and composition, the chief meeting with the local group of Friends took the form of an American Supper Meeting at the Center on January 15th, when nearly every mem-

ber of the Geneva group (thirty-six in all) sat down to a hot supper prepared by Mary Gerig in the best American style. After this Rufus Jones told of his concern for "a wider Fellowship" in which the Society of Friends would form a sort of nucleus.

On Sunday evening the 12th there was a meeting in the home of Benjamin and Mary Gerig of the younger members of the group to meet Mary Hoxie Jones, and to talk over matters specially interesting to them. During their stay, moreover, the Joneses met a large number of leading persons, both among the Genevese and the international organizations.

MARION THROUGH OTHER EYES

Alice Dunbar-Nelson, Secretary of the American Interracial Peace Committee, is making a two-months' trip through the South, visiting schools and colleges for young colored men and women. She found time, however, to visit Marion, N. C., where the Service Committee was helping 175 families of textile workers. Her impressions of the place and the work are worth sharing.

"We drove to the relief shack—and shack is a very polite name for it—where the clothing is distributed. It would take more than a paragraph or a page to tell the amusing stories which we were told. And some one should write an essay—and a book—on the art of giving clothing to relief agencies. Just what the donors of spike-heeled, satin slippers, pink silk bath robes, feather boas, and treatises on philosophy thought when they were sending their donations, no one will ever know. But Winifred Wildman finds some women who are intrigued with the spool-heeled shoes, maybe because the high heels do not sink so far down in the mud of the mill streets. And we were assured that after the first excitement of pajamas and kimonas had subsided, uses, some of them interesting and extraordinary, were found for them.

"Heard some interesting stories, too, as we drove over rocky roads, mud ruts, through sordid streets and around squalid "company houses" to the food station, another of those shacks. That the strikers' wives do not feel that theirs is the dole of charity is worth while remembering. They are patriots, pioneers, martyrs to the cause of humanity, and humanity should help them, is their attitude. The cause for which they suffered, the betterment of conditions, for which they sacrificed, is won. The mill owners have granted shorter hours, more sanitary

conditions, more humane attitude toward the workers. But they who made the fight do not benefit. Others have taken their places at the looms, and the martyrs are without work, and blacklisted in other mills.

"And as long as I live, I shall remember that dizzy ride from Marion to Asheville, N. C., forty miles away, over the Blue Ridge Mountains. Over some of the most unpromising-looking stretches of road—in the dark—and around some of the most breath-taking U curves imaginable. But with all bones intact and only a slight qualmsiness, Asheville was reached. Let it be broadcast that Relief Director Hugh Moore has his Chevrolet well trained."

A NEWCOMER IN THE BERLIN CENTER

Alfred Bayes has recently entered upon work in our Berlin Center, the English representative on the International Secretariat of Friends in that country (English, German, American). We quote from the interesting letter which gives the first impressions of himself and his wife.

"Our first impressions were naturally of Berlin itself; certainly it is a wonderful city with its wide streets and grandiose and imposing buildings. One has however already got an impression that behind its flamboyance and display of wealth there is a great deal of poverty, privation, and a wide-spread disillusionment with a purely mechanical civilization. Something is obviously wanting.

"The little Quaker group here seems very small in a city of four million people, but the hopefulness and energy of the group is stimulating and infectious. The Meetings for Worship are times of very living fellowship to us in spite of our limited knowledge of German. The fact that we arrived just before Christmas gave us an opportunity to meet many members of the group at one or other of the social gatherings. The rooms at the Centre were tastefully decorated, and the large Christmas tree with its candles gave them a festive appearance. There were two parties on the Sunday after Christmas, one in the afternoon for children (mostly of members, but with some poor children specially invited) and for the Quaker group at night.

"One is impressed by the earnest spirit in the Meeting. There is not much ministry, largely, I think, because the need of it is not felt. There are different points of view, but we feel there is a unity that does hold all together in a spirit of helpfulness and service. Preparations are already going forward for the Quarterly Meeting (of all the Quaker groups or individuals within a couple of hours' journey of Berlin) on February 1st and 2nd, where we hope to meet some Friends from outside the Berlin area."



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



WHITHER CHRISTIANITY

EDITED BY LYNN HAROLD HOUGH
Harper & Brothers, pp. 304, \$3.00

In keeping with a prevailing fashion in present-day religious books when several writers contribute to a symposium on some great theme, we have here an able effort to interpret Christianity in terms of contemporary intelligence by a distinguished group of fifteen men, outstanding leaders in Christian thought whose group thinking as here expressed presents "the type of experience represented by men in the pastorate who have with persistent determination kept in close contact with contemporary forms of thought." The editor in the opening and the closing chapters entitled "The Heroic and Reconciling Word," and "Creative Passion," sets a noble pace toward a worthy goal and at the close helps the reader to see how the interpreter of religion becomes most nobly capable of creative passion and that "the total body of experience can only be seen in perspective which gives any sense of proportion and harmony in a universe controlled by a Christlike God."

The effect of the Word through the centuries is carefully traced until it becomes easy to see that each contemporary tension "moves about great matters which are central for religion and fundamental for Christianity," and that as Christianity deals with contemporary intelligence it should be "able to speak the understanding and unifying word." This approach is amplified by Albert W. Palmer and by Richard Roberts in their chapters on "Religion as a Heritage and an Adventure," and "Wheels and Systems." One concludes that unless the spiritual leadership of our day can make clear the sources of underlying moral sanctions in the scientific interpretation of the universe and in the experience of man himself, "some authority which is reasonable and true, men will in their desperation bow down to false gods again," as Giant Nationalism or Giant Self-indulgence. The other in a plea for a new theology claims that "we are heirs of the whole Christian tradition, and it is for us to gather up the broken lights, the scattered experiences, the partial emphases which make the Christian thought of our time a sort of crazy and bewildering patchwork into a living unity. It is an enormous task; but the world is young."

In his chapter on "The Right to Believe God," Miles H. Krumbine reasons that suspecting their right to believe,

men lack the will to believe. "Religious experience turns on the discovery of God, and the constantly changing ideas of God may be said to be the inventions by which the meaning and significance of the basic discovery are made available to life." Russell Henry Stafford reviews the development and growth of the new view of "The Bible" and says that "to learn the Bible for ourselves and to teach it to our children, line upon line, precept upon precept, remains as it ever has been the secret of vitality in the profession of the Christian religion, and the hope of the future for an increasing conformation of human society with the will of God until we attain to the Kingdom of Heaven on earth." While Charles W. Gilkey in his chapter on "Jesus and the Spiritual History of Mankind" shows that the place of Jesus in Christian life and thought has been central ever since the apostolic age itself and that "our own generation has some special occasions for spiritual contact and understanding with Jesus."

"Christianity and Redemption" is ably considered by Reinhold Niebuhr, "Prayer," by Albert Edward Day, and "The Sacramental View of Life" by Gaius Glenn Atkins. True religion redeems men, partly by helping them to be victorious over sin and partly by assuring them in their inevitable failure to gain victory. Prayer as a real fact in a real and unitary world is often the final factor necessary to complete a causal series. The sacramental view of life will touch every aspect of conduct with sanctity, will transfigure our whole industrial and economic order, save us from low pleasures and the gross indulgences of the senses, and re-establish beauty and the devout use of the timeless symbol servants of the spirit in our worship. The chapter on "Religion and Morality" by Ralph W. Sockman sets forth the dilemma of the modern world and concludes in the judgment that "a thoroughgoing sociology will find itself in alliance with an intelligent theology. Together, and only together, will they insure the stability of the healthy moral sanctions."

Other approaches are made as "The Christian and the State," by Douglas Horton, "Religion and Education," by Justin W. Nixon, "The World Christian Movement and the New Day," by A. W. Beaven, "The Unity of Believers," by George Pidgeon, and "The New Psychology and Belief" by Joel B. Hayden. Each writer in his own way, more or less independently from the others, contribut-

ing to the general theme in thoughtful, scholarly fashion, shows the trend of Christianity as he discovers truth in experience at strategic points where the battle of faith and love for righteousness is severest. A common purpose is evident to the reader, a wholesome atmosphere prevails throughout, and a vital interest predominates to render service by pointing the way and giving encouragement to all who would press toward the goal which is Christ. The bibliography at the close of each chapter includes many of the most thoughtful recent publications dealing with the same subject. While it is not easy reading, yet the book is eminently satisfying because one feels that the writers are fearless and have thought things through to a reasonable spiritual interpretation of the universe, sidestepping no problem.

ALONG THE ROAD OF PRAYER

BY T. EDMUND HARVEY

Friends Book Center, London,
pp. 48, 50 cts.

This little booklet, bound in tasteful grey covers, modestly claims to be merely "a few traveller's notes, set down for the use of fellow travellers who are journeying together along the same way." In very clear language it outlines the meaning and practice of prayer from its simplest expression to what it may become in the lives of those who have developed more fully the experience of the spirit. Prayer in private and in public fellowship are alike helpfully treated with the literary flavor to be found in all the author's work.

Prayer, he says, is man's intercourse with God viewed from the human side. It is the language of the spirit, which can but partially be put into words, and sometimes not at all. Like the language in which men speak to men, it can only be truly learned and understood as we practice it. From the prayer of thankfulness we are led to the prayer of communion which corresponds to the stage in the child's development when it begins to enter in some measure into a deeper and closer relationship of thought and will with its mother. "But while communion with nature often leads, and should lead, to communion with God, it is no substitute for the deepest communion." "True prayer is a turning of our will and our inmost being toward God; the Divine magnet polarizes the will that turns Godward, and we rise from prayer with the good within us strengthened. We may not yet see the path before us, but our feet have been made readier and stronger to tread it."

The second part deals more particularly with public prayer during periods for worship. "Part of the object of joining in an act of common worship is that we may help one another in our prayer."

"The ideal Friends meeting is one in which silence and vocal prayer or praise or other ministry alternate in harmony, each enriching the other." "In the vocal prayer of public worship, the thought and will of him who prays and of those who listen and join in silence with him should be borne along together in one stream. To engage aright in the ministry of prayer, one must be sensible of this, realizing that he is speaking for a fellowship, and yet in thinking of them he must strive to remember above all that all together are in the Divine presence, and that God does not need our words, but we do need reverently to open our hearts to Him."

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THE UNITED STATES OF EUROPE

BY PAUL HUTCHINSON

Willett, Clark & Colby, Chicago, 1929
\$2.00

It was five years ago that I received from Count Coudenhove-Kalergi in Vienna a cherished copy of his "Pan-Europa." Now I put Paul Hutchinson's discussion of the subject beside it, with a vivid sense of how far the idea has moved toward realization. The Austrian count has become famous as the prophet of a united Europe.

Mr. Hutchinson appraises the movement for a United States of Europe with a sure eye in these brief chapters, which appeared originally in the *Christian Science Monitor*. Its strength lies in the economic needs of the European countries — unemployment, stagnant trade, lost markets, low wages, high taxes, prohibitive tariff walls; and all ways in the background the menacing competition of the United States of America.

While statesmen and idealists are not blind to the political gains of a united Europe, it is big business chiefly that has led the way toward unity, and economic considerations which support the program. The "kartels," or trusts, have done away with much destructive international competition and found ways to avoid tariff barriers. Possibly the process of union may begin with a European "zollverein," or customs union, within which European trade may find its way unhampered to European markets.

Mr. Hutchinson is not ignorant of the obstacles in the way of Briand's program. There is too much history and hate for its easy realization. It will antagonize army officers and armament makers, nationalist industry and protected industries. It will suit neither the ambitions of small statesmen in little nations nor the imperialistic plans of the leaders of great powers. Nevertheless one lays down the book with the feeling that the United States of Europe has the inevitability of a great idea on the way to fulfilment. ELBERT RUSSELL.

Peruse It and Practice It

Timely Topics Tersely Told

Budge the Budget and Defeat the Deficit

THE preacher had taken seriously the admonition to "cry aloud and spare not" and proceeded to denounce certain evil practices that were apparent within the flock. The following Sunday he repeated the same sermon much to the surprise of his congregation, who gave him the benefit of the doubt, supposing he had forgotten and had gathered up the sermon manuscript used the week before. The third Sunday arrived and the same sermon. Whereupon the elders proceeded to inform the earnest soul of the "error of his ways," to which he quickly replied, "When I see some results from that sermon I will preach another."

There is no apology for this article even though it may sound much like other articles that have appeared from time to time, and appeals made from year after year especially during the "ides of March," for the fiscal year of the Five Years Meeting closes with the last of March; and if Friends will only respond to these appeals, we shall be most happy to follow the course of the preacher in question and "give you something else."

A few figures will reveal some startling facts which the Mission Board is facing.

Current obligations unpaid February 28.....	\$21,506.65
Special gifts unpaid February 28.....	871.89
Obligations for March (approximate).....	9,000.00
Total	\$32,377.54
To meet these obligations—cash on hands....	3,000.00
Amount necessary for March receipts....	\$29,377.54

The above amount would not only meet all current obligations but would provide a substantial amount to be applied on the \$22,000.00 accumulated deficit of former years.

How may we Budge this Budget and Defeat this Deficit that haunts us like a nightmare?

Here are a few suggestions:

1. If all Yearly Meetings could be paid up in full to date by March 31, the Deficit could be defeated, for the budget of the Mission Board has been based upon the average total receipts for missions for two previous years.
2. If a conscientious effort could be made in all our meetings by personal solicitation as well as in group gatherings, to secure an average of 40 cents per member for each of the 80,000 members of the Five Years Meeting, the whole amount could easily be raised—but to accomplish this some who are amply able to do so, should be encouraged to give \$40 instead of 40 cents.
3. If each Friend on salary would give the salary for one day, and if each farmer would give the equivalent to the price of three bushels of corn or two bushels of wheat, and the farmer's wife would give the money received for Sunday eggs during the month of March, the whole amount would easily be provided for.
4. Last but not least. If some one in each meeting would get an all consuming passion to see that the burden was lifted and would spend a few hours in prayer and a few more hours in hard work, the fiscal year of the Mission Board can easily be closed with the Budget budged to the point of defeating the Deficit.

Don't wait for someone else to start action. The time is too short for further delay. If you or your meeting has paid its suggested quota, you can "rejoice" but get a group together and send in an extra amount direct to the Mission Board and get "the second blessing" of being "exceedingly glad."

C. O. W.

RICHARD AND FRANCIS WHITE

Francis and Jane E. White, long residents of Baltimore, and active in the Friends Meeting there, had three sons, Miles, Francis A. and Richard Janney White. Baltimore, and Baltimore Friends and many Friends elsewhere, now mourn the loss of Richard Janney White on November 22, 1929, and of Francis A. White on February 19, 1930.

One of the last concerns of Richard White was expressed in November, 1929, when he sought relief from his position of Treasurer of the Yearly Meeting, which he had held for thirty years, and which he had striven to continue, though ill, for some time. At Yearly Meeting he was relieved with many expressions of appreciation, and shortly thereafter, passed to rest.

During his long years of usefulness he was an elder in the Meeting whose judgment was valued and who was alert to discern opportunities for helpfulness. He greatly aided the Pastoral Committee by encouraging religious and educational leaders from other Meetings both here and abroad to visit the Meeting.

His interest in educational, missionary and philanthropic needs led him to contribute generously not only to organizations within the Society of Friends, but to many others in this and foreign countries. To individuals he was ready with encouragement and prompt to give practical aid. He was interested in young people, and the success which rewarded his efforts among them was evidence alike of his sincerity of purpose and his lovable personality. His interest in the welfare of others was well illustrated by his active work as a Trustee of Johns Hopkins Hospital, of which he served as a member of the Finance Committee for a number of years. To the physical development and spiritual significance of that institution, he gave his most earnest thought.

Many visitors gained their lasting memory of Baltimore Meeting from his home life, where they were welcomed by him, his wife, Janet M. White, and greatly cheered by their three young daughters, Jane E., Janet M., Jr., and Esther H. White.

Following closely on the passing of Richard White, his older brother, Francis A. White, passed on. He was for many years a valued member of the Evangelistic and Church Extension Committee of the Yearly Meeting, serving as its Chairman for a time, and for a longer period as its Treasurer. He was active as an overseer and as a member of the House and Grounds Committee of the Monthly Meeting, as well as taking part in other work of the Monthly, Quarterly and Yearly Meeting.

He, too, was deeply interested in edu-

cational and philanthropic enterprises, serving for many years as a member of the Board of Managers of Haverford College and as a member of the Advisory Committee of the Hospital for the Women of Maryland at Baltimore.

Much effort went into his interest in the Baltimore Y. M. C. A., which he served as President for nineteen years and to whose work he contributed liberally.

He and his wife, Sarah Ellicott White, not having the care of children of their own, took up the problems and burdens of the children of others, and ministered greatly to their physical, educational and spiritual needs, for which they will long be held in deep remembrance.

The Miles White Beneficial Society, started by the grandfather of Richard and Francis White, has done much to relieve suffering, to encourage education of young people and to spread the ideals of Christian living, and Richard White served the Society as Secretary and Francis White as Treasurer, during their lives.

It has been a source of great encouragement and of admiration for them and for their parents, that three brothers should so nearly be one in furthering the best interests of their Meeting and their city and Friends in Baltimore are most grateful that one of the brothers yet remains with them.



REBECCA NAYLOR WILLIAMS

Rebecca Naylor Williams was born July 19, 1844, at Plymouth, Ohio; her father, James King, and mother, Deborah Stevens (King) were sturdy pioneers of that time. Her scholastic training was received at Bartlett Academy, not far from her birthplace and she was married to Addison W. Naylor at her Ohio home, January 9, 1864. Soon thereafter they moved to New Sharon, Iowa; thence, about 1878, to Des Moines, Iowa; and, in 1889, to San Diego, California. A residence of less than two years there found them again moving, this time to Whittier, California, thence in 1891, to San Jose, California and finally in 1892,

to Berkeley, California, where she continued to live for the remainder of her life.

Three children were born to them, a daughter May, who died in early life, Frank L. and Jessie. Jessie Naylor Cole alone survives. Addison W. Naylor passed to his reward November 19, 1921.

Rebecca Naylor and Herman Williams were married in October, 1925, and continued in devoted companionship until her death, October 3, 1929.

Friends who have so often listened to her earnest exhortations respecting the Christian faith will remember the simple narrative of her conversion from the life

of a somewhat worldly-minded young woman to that of a devout believer in Christ and his power to save. Her conversion was complete and permanent; there were no reservations; this turning point, in 1866, marked for her the beginning of a long life of absolute and unqualified advocacy of the faith which she had espoused. To her, Christ, and his plan of salvation, became as real as existence itself. She did not, however, turn to a life of contemplation and inactivity, as holy men of the far East are wont to do. On the contrary, she boldly entered life's currents and actively identified herself with the most worthwhile movements of her day. She carried cheer and good will into the homes of her neighbors, their sorrows became her sorrows, their struggles her struggles and their joys her joys. Young people striving to fit themselves for careers found in her a wise counsellor, an ardent champion, an earnest helper. Her good deeds multiplied rapidly, for those whom she assisted to positions of responsibility in turn extended helping hands to struggling contemporaries. Thus, it came to pass that within the span of a life measured by fourscore years and five goodly influences, unnumbered and unmeasured, bore much fruit.

Nor was she a stranger to happiness and joy—by-products of right living. Poetry sprang to her lips with a spontaneity that was the marvel of those who heard her; sermons were preached in rhyme; prayers were said in verse, not detached phrases here and there, but whole stanzas that fitted perfectly into the theme of her discourse. Her memory, her ability to quote with absolute accuracy, numberless poems, long and short, and numberless passages from the Bible, even at the very end of her long and fruitful life, marked her, in this respect, as one without a peer.

Her interest in humanity was world-wide as also was her interest in world affairs and world organizations. She was an active and enthusiastic member of the W. C. T. U. and at its National Convention held during the 1880's at Chicago, had the honor not only of opening the great Convention with prayer, but also of introducing Frances E. Willard and Lady Henry Somerset of England. She followed the activities of missionaries in foreign lands with as much sympathy as she bestowed upon those within her immediate circle; to her the color of a man's skin was unimportant. They were all, equally, creatures of God's handiwork. Always strong-willed, she nevertheless, yielded to reason. Her course once set, there was no deviation unless she had first been convinced by evidence of a decisive character.

Truly, this was a rich life that has been lived among us! Its influence for good is incalculable and eternal. But for

these fruits the world would be immeasurably poorer in its departure. With such a heritage left to those who tarry but a little while longer, its translation calls for a grateful acknowledgment of its rare qualities.

FAITH, HOPE AND LOVE

By ALICE ROBERTS KREKLER

Faith in ourselves, faith in our loved ones, faith in our neighbors, faith in all mankind, faith in God, never failing faith, must be ours if we are to help carry on God's work at home and throughout the world. If we have faith and average ability, our chances for success are far greater than those of a person with superior ability but with little faith. Doubts and fears are known to us all, but what a comfort to have faith always with us in those dark hours!

But faith without hope would come to naught. It is hope for the morrow that helps us to rise above the troubles of today. The compelling force behind many a student's high scholastic achievements in college is the hope of a life of service. That life of service may be in religious work, in the home, in business or the professions. I am sure none of us would wish to make a missionary out of a business man, for each person should do that work for which he is best fitted by innate ability and desire; but we would have embodied in him the hope of the Christian not only for success of his work but for success of all things spiritual.

"But the greatest of these is Love." It is easy enough to love our families and close friends, but that is not enough; we must have a love that embraces the entire world. With such a love in every man's heart there could be no jealousy, no hatred, no war. Such a perfect state seems almost unattainable, yet such perfection should be our goal. The four letters of love might each stand for a word:

- L—loyalty.
- O—observation.
- V—value.
- E—energy.

If we possessed "loyalty" toward all good things and toward all people, great or small, we would have taken the first great step toward love for the world.

And then, "observation." How many of us see suffering and despair all around us but do not really observe! We must differentiate between seeing and observing. The person who really observes has a picture printed on his mind which is not soon forgotten. It is not enough for an artist merely to see a subject which he wishes to paint; he must observe closely. And so with us. If we have love in our hearts we will observe closely the conditions of those around us.

The third word, "Value," deserves special thought. In this busy day we are likely to have distorted ideas of value and

place a higher value on material things than on spiritual; but with love in our hearts we cannot fail to place values correctly.

"Energy" to carry on the work is last, but not least important, for we must labor unceasingly if love is to reign supreme.

Young people starting life with "Faith, Hope and Love" as their guiding stars cannot go far wrong. They will lead beautiful, unselfish lives, dedicated to Christian service.

Somerville, Ohio.

AN INHERITANCE THAT IS UNCLAIMED

By FREDERICK E. CARTER

Some years ago a man died in Randolph County, after bequeathing his property to his children. The amount allotted to each was about \$1,500. One of the daughters was not satisfied with the division of the estate and refused to accept her share.

The Randolph County Court has held this money for her for about 15 years. She could have had it at any time, but she continues to refuse to touch a cent of it. All she has to do is to come and sign a slip of paper, acknowledging that she has received it.

She has never claimed her inheritance. The Court respects her free moral agency in the matter and permits her to refuse it. The Judge cannot make her take it. Even the sheriff cannot make her take it. In fact there is no power on earth that can make her take it.

There it has remained in idleness all these years. There is another interesting and tragic feature about this story. It cannot remain the same. It draws no interest, and instead of increasing with the years, it is decreasing. Unpaid taxes, with interest compounded on delinquent assessments is eating it up, until today if she were to change her mind and claim her birthright she would find only a small balance. Then, some day there will not be a penny of her inheritance left.

Like Esau of old she has despised her birthright. And doubtless the estrangement between herself and the rest of her father's family has with the years become an "Impassable Gulf." This is a big price to pay. She has lost not only the money, but the love and fellowship of her brothers and sisters she might have enjoyed through the years. What has she gained? Nothing, but the miserable gratification of holding a grudge. What's the use? Life is too short.

Winchester, Indiana.

Who is the happiest of men? He who values the merits of others, and in their pleasure takes joy, even as though 'twere his own.—GOETHE.

QUAKERDOM • AT • LARGE

Wilfred Jones, second son of Sylvester and May Jones, who contributes an article to this issue, is a graduate of Earlham College now studying in the Massachusetts Institute of Technology.

* * * *

We acknowledge receipt of an artistic card of greeting from Abram S. Underhill, mailed February 23 at Meknes, Morocco. To your geographies, oh Israel! Morocco apparently has an irresistible lure to our widely traveled and discriminating Friend.

* * * *

Fred W. Emerson, Professor of Biology in Earlham College, has accepted an attractive offer to a similar position in New Mexico Normal University at Las Vegas, where his work begins the first of June. While we Richmond and Indiana Yearly Meeting Friends greatly regret the removal of the Emersons, and their loss to the various phases of Friendly activity with which they are directly connected, we rejoice with them in the new opening and opportunity.

* * * *

Our readers, who have been eagerly following the weekly letters of our London Correspondent, will be interested in the following brief letter from our English Friend, A. Ruth Fry, which appeared in the London *Friend* for February 28th: "I have been following in THE AMERICAN FRIEND the very interesting accounts of English and Continental life contributed by David Edwards, and I could wish that they could be widely read here: for they refer frequently to the allusions which he, as an American, notices, to the supposed superiority of English people over his countrymen. He finds a kindly, half humorous assumption that this is so, and I think he is justified in detecting it. It is perhaps rather like the attitude of an older brother to the inferiority of a younger, and neither in a person or a nation is this helpful to the development of youth. It is because I do not think Friends are free from this failing, which I believe is a real hindrance to the truest friendship between our two countries, that I venture to call attention to the articles by our Friend."

* * * *

Grace M. Elliott was in charge of the Union service when the women of the various churches of Fullerton, Nebraska, observed the National Day of Prayer for Women which was held in the Evangelical church. There was a splendid attendance from all the women's organizations and a fine interest was expressed in many earnest prayers for missions and missionaries in every land. Some were especially burdened for conditions

in Russia, others for the prohibition representatives in Washington, and many others for local needs. Such a splendid spirit of unity and cooperation prevailed that denominational affiliations could not be noticed—all were working and praying for the same cause. Grace Elliott has supplied for the Evangelical and the Methodist Episcopal pastors during their absence while conducting revival meetings, and is finding many open doors for service at Fullerton.

* * * *

Paul H. Douglas, Professor of Industrial Relations in the University of Chicago, has been granted a six-months' leave of absence from Chicago, that he may direct the Swarthmore Institute on Unemployment for which Swarthmore College recently received an anonymous gift of a large sum. He will plan and inaugurate the work of the institute which will be a continuing agency for the scientific study of the economic causes of unemployment. The donors of the fund assigned as an influence in their selection of Swarthmore College for this project "the fact that the college was founded by members of the Society of Friends and that the effort to stabilize unemployment calls for the moral urge which characterized the Friends in earlier eras in prison reform, in slavery and in other causes." In his statement, President Aydelotte emphasized that "although the impulse has an emotional and spiritual quality, the work of the institute is to be on a strictly scientific basis. It will not seek quick results, but will proceed steadily to gather a vast fund of economic fact, of industrial experience—knowledge which will be placed at the disposal of all. Its aim is to supplement other agencies now at work."

NEWS OF OUR MEETINGS

Cherokee Quarterly Meeting of Friends was held at Alva, Oklahoma, February 28 to March 2, 1930. The Lord was very gracious and blessed in no uncertain way. Aaron McKinney, pastor of the Hopewell Meeting at Hopewell, Kansas, came Friday morning and brought a very helpful message as well as Saturday morning and Sunday evening. He spoke to human needs having been surely directed of God. Scott T. Clark, President of the Friends Junior College and Bible Training School of Haviland, Kansas, came Saturday morning, and brought two helpful messages to the Quarterly Meeting. He spoke also at the Christian Endeavor Rally, Sunday afternoon. The attendance was the largest in many years. Interest was very keen in the work of

the Lord. A quartet from the school came with Scott Clark and added to the life and helpfulness of the sessions. Friday afternoon was given over to a workers' Conference in which was discussed Pre-Easter Evangelism. Various topics were introduced by the workers. It was the sense of the meeting that the next Quarterly Meeting which will be held at Ringwood, Oklahoma, should have a program recognizing the 1900th anniversary of the coming of the Holy Spirit. It will close on June 8. Altogether it was one of the most helpful Quarterly Meetings held in Cherokee Quarter, and thanks are given to God for his evident presence and blessing.

* * * *

Whitewater Quarterly Meeting held March 1 at Richmond, Indiana, continued the study of rural meetings under direction of a special committee of which Charles M. Woodman is chairman. "The Larger Parish" in terms of the Quarterly Meeting with its nine local congregations was presented by B. Frances Wright which called forth some interesting discussion. Dr. A. D. Beitel of Earlham College gave a message on "Adventurous Religion" that was well received. During the business session as part of the report of the Evangelistic and Pastoral Committee, Wyman Hull, pastor of Salem Meeting, gave the results of the survey he had recently made of one rural community where he is conducting a meeting for worship twice a month on Sunday evening.

* * * *

A Pre-Easter Evangelism program for Farmington Friends Meeting near Macedon, N. Y. has been outlined by Arthur Willis Hammond that "together we may face life seriously as did Jesus in the days of his approach to the Cross, and that, after such a period of sober thought, we may all live more Christlike." Beginning March 9, the seven Sundays culminating in Easter will have special programs, with three additional Sunday evening programs in April, the last being a sermon drama, "a vivid story picture of Pilate as the judge in the trial of Jesus, given by the pastor in drama form," with special music by the choir.

* * * *

The meeting of the First Friends Brotherhood, Los Angeles, California, on the evening of March 4 was addressed by Dr. O. W. E. Cook, professor of Political Science in the International Relations department of the University of Southern California. His lecture was much enjoyed. Frederick Sainty, a London, England, Friend, who is at Pasadena

for the winter, also spoke on the peace situation, during which he told of war conditions in England during the World War. He was accompanied by Dr. Ira A. Frame, Barclay S. Hall and George Michener, members of E. Villa and North Oakland Street Meeting. It is their intention to organize a Brotherhood in their home Meeting.

Twenty-eight were present at the Miami Florida, Friends Meeting on Sunday morning, March 2, with all groups of Friends represented. Elizabeth H. Wilson of Purcellville, Virginia, writes: "Quite a number were winter visitors like ourselves, but fortunately there are substantial all-the-year residents to make it a real though small meeting. They are concerned that provision be made for the Seminole Indians in the Everglades, if the proposed National Park of Florida is established, and have written to Washington concerning the matter.

One hundred people heard the splendid program and concert of Philip and Susie Meek Frazier on the evening of March 6, at the Lafayette Avenue Friends Church, Brooklyn, N. Y. They presented the needs of their work in Oklahoma and Friends responded with an offering of \$116.50.

Canada and Genesee Yearly Meetings will assemble for the third time, this year, in joint and concurrent sessions. The meeting will convene in Toronto at Friends meetinghouse, 111 Maitland Street, April 23, and continue until the following Monday. Friends expecting to attend should communicate with G. Raymond Booth, 113 Maitland Street, Toronto, Canada, at their earliest convenience to assist the committee on entertainment.

New York Friends have started Yearly Meeting this year by mail. The Advisory Board prepared a tentative program and presented it to the Permanent Board, which approved it, deciding "to hold our Yearly Meeting in 1930 at Poughkeepsie, N. Y., from May 28 to June 1. Evening addresses will be delivered by Bruce Curry of Union Theological Seminary, and the daily devotional half hour will be led by Alexander C. Purdy of Hartford Theological Seminary. The program plans for discussion groups each morning in place of a single meeting for worship, and it is hoped that Friends will bring their questions, problems and doubts for consideration at these periods. It is worth spending time and money on Yearly Meeting if it gives us inspiration, warmer fellowship, closer friends, and firmer conviction of the way our Master would have us go."

Sand Arroya Friends Church, located on the plains about twenty-five miles

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

northeast of Sugar City, Colo., is a little church, but a beautiful one because it truly resembles the one at Philadelphia, long ago. It is in an awakened condition, perhaps, due mostly to the recent revival led by Victor R. Marvin, as evangelist. Good work was done, seventeen people being sanctified, four reclaimed, two converted and one woman healed. There will be several adult additions to the church beside some associate members. A Silver Medal Peace Contest is planned for March 21, and in April a Temperance Medal Contest. The purpose is to have a properly balanced and rounded program for every avenue of the church—Peace, Temperance and Missions are each represented every month and an effort is made to use the children on some program once a month. The Junior C. E. is raising funds to order their Treasure Chest to send to the Philippines. The Sunday school gives a social each month, sixty-seven being present at the last one. Friends are praying for an entrance into two adjoining communities and also for a great outpouring of the Holy Spirit in this community as they work and pray for an ingathering of souls, with special evangelistic effort during the Pre-Easter season.

Pleasant Plain Quarterly Meeting was held at Richland, Iowa, February 14, 15, and 16, with good attendance. Delegates from Hopewell, Rubio, Pleasant Plain, Woolson, and Richland, were in attendance. Moses T. Mendenhall spoke to an appreciative audience at every session. His messages were inspiring and helpful, the keynote being Evangelism, and they helped to see the needs as never before. Saturday afternoon, a conference of departments was held when many helpful suggestions for working plans were made by the Superintendent. The young people's meeting and program conducted by the Quarterly Meeting Superintendent, Pearl Wycoff of Pleasant Plain, on Sunday afternoon, consisted of speeches, special music, etc. A communication was read by the leader and highly recommended by the Yearly Meeting Superintendent that they secure the book on peace—"All Quiet on the Western

Front." A committee was appointed from the five local meetings which is receiving a ready response for several books. Harvey Moon gave a timely address from Psalm 116:12 and made it very impressive that we should render service to the Lord that was pleasing in his sight. Between eighty-five and one hundred enjoyed the noon lunch and social hour each day in the church basement.

The Friends of Richland, Iowa sold their parsonage in the north part of town, January 11, and purchased a new one in the west part near the church, where the pastor and his family took up their residence, March 1. Richard Wiles is assisting Harvey Moon at Pleasant Plain in evangelistic services, that began February 25. Mrs. Wiles returned home on March 7, from Cicero, Indiana, where she had been at the bedside of her father. There is no hope of his recovery.

On the evening of March 6 the "Men's Friendly Club" of the Detroit Church sponsored a banquet given as a farewell party to Arthur and Margaret Thorp who are leaving soon for Russia. About eighty people were served. Bishop Rogers, who was the speaker of the evening, gave an excellent talk on "England and the English People."

Alice C. Webb has again been elected President of the Woman's Christian Association of Minneapolis. She has served most efficiently in this capacity for several years. The Sunday School Primary Department of Minneapolis Meeting, after using the book "Filipino Playmates" for story material, had a Filipino party, to which they brought contributions for their Friendship Treasure Chest. The afternoon's program included Filipino games and refreshments, and there was much enthusiasm displayed. For Valentine's Day they made valentines, which were afterward distributed to children in the City Hospital. Fleming Revell has published a collection of sermons called "The Minneapolis Pulpit." The book, compiled by Roy L. Smith, consists of sermons by fifteen "representative preachers" of the city,

and includes Ellison Purdy's "The Breadwinner." (Fleming H. Revell Company, \$1.50.)

BLOOMINGTON NEWS ITEMS

The Bloomington Missionary Society and Ladies' Aid met in a joint session, February 12, with Clara Stortz, Mustatine, Iowa. Mrs. Walter Hetzler was leader. The lesson study from "Jerusalem to Jerusalem" was given by Athena Mortimer, and a reading in honor of Lincoln's birthday by Eunice Lake. Readings from the "Advocate" were given by Lillie Hoopes. Plans for a fancy work sale were made and \$15 was paid to the pastor by the Ladies' Aid for janitor work. Refreshments served by the hostess were much enjoyed by all. The meeting adjourned to meet next month with Minnie Lake.

A Sunday school workers council met Friday night, March 7, with Celia Thieker to plan a list of goals to be attained between now and Easter Sunday.

The pastors, Gurdon and Athena Mortimer, attended the Pastors' Short Course at Oskaloosa, February 17 to 21, and report a time of real blessing and fellowship. It was not only a time of feeding the intellect but of deepening down spiritually. Every pastor returned home with a new determination to labor unceasingly for the salvation of souls.

Bloomington Community League met on March 5, the speaker for the evening being Carl Rhylander, the county "Farm Bureau" agent. He made a pleasing talk on "Some Things the Farmers Need to Do to Keep the Youth on the Farms."

Sunday, March 9, was Birthday Sunday here. Special invitations were sent out, inviting all to attend the Sunday school and morning service, after which a bountiful birthday dinner was eaten in the church basement. Those having birthdays during the month of March were guests of honor at a prettily decorated table. The afternoon was spent in a quiet social way.

WEST BRANCH ACTIVITIES

During the winter months Friends at West Branch, N. Y., have been holding Monthly Meetings in the afternoon which are well attended. Dinner is served at noon and the business meeting follows immediately. On February 27, the men had charge of the dinner which included sauer-kraut, frankfurters and dumplings. Perhaps if there are meetings which have difficulty in getting its members out to business meetings they might try this plan. It has worked like a charm here. In the busy months of the year supper is eaten together as soon as the chores are done with business meeting following.

A community get-together social was held at the home of one of the members, Mrs. E. J. Tuthill, February 21. The

evening was ideal and the crowd numbered sixty-four. Some friends from Lee Center and Ava spent the evening with us.

Valentine and Esther Krumm have been here two years and five months and have truly become a part of the community life. Their home has been blessed with a dear little girl. We read that by their lives ye shall know them, and we have come to know them as true, earnest Christians, trying to help others to a higher plane of living. Their lives are truly lives of service and blessing.

The "Church Bulletin," which is issued each week by the pastor, telling the doings of the meeting, also giving notes of the sermon, and is sent to all who are interested in the meeting whether residents of the community or not, has been a welcomed visitor in all homes.

WITH LONG BEACH FRIENDS

The First Friends Church of Long Beach, California, observed a most enjoyable celebration in the Church Social Hall Friday evening, February 21st. The occasion was known as the "Victory Banquet" and climaxed a six-weeks quiet and earnest campaign of raising \$5,000 toward the liquidation of the church debt, as was announced by Ernest W. Bysshe, the pastor.

Amid effective and beautiful decorations, developing the patriotic motif, 150 members and well wishers of the church, assembled in the church dining room where an hour of social fellowship preceded a very delicious turkey banquet, prepared and served by the ladies of the Pastor's Aid Society. Hostesses presided at the various tables, providing a cheery, home-like atmosphere. Dr. Bysshe, as toastmaster, presented the program which included an informative and entertaining talk by one of the church members, Milton P. Skinner, naturalist and authority on animal life. He related personal experiences with bears, encountered during camp life in Yosemite. Community singing was led by Fred Bewley. The Bible School orchestra presented appreciative numbers and Professor George Moore, delighted with flute solos. Ruby Brown pleasingly rendered violin solos accompanied by Mrs. Harnett. Vocal numbers were contributed by Grace Johnson, church choir director, also vocal trio numbers by Mrs. Johnson, Thoburn Davis and Fred Bewley with Charles Ward, church organist, at the piano.

The pastor, reviewing the campaign activities, stated that the "concern" of Nellie Baker, one of the loved and loyal members that something should be paid on the church debt, resulted in her counseling with Grace Bysshe, the pastor's wife. As the next step in the procedure their heart-felt desire was pre-

sented in the business meeting of the Pastor's Aid Society by the president, Anna Bruce, and immediately plans were formulated with the stated result obtaining through the hearty co-operation of the men of the church. Other officers of the Pastor's Aid Society presented were as follows: Vice-president, Ida McCoy; Treasurer, Leota McCollum; and Secretary, Cora Hutchinson.

During the eleven months of Dr. Bysshe's pastorate, sixty-six new members have been added to the church roll. The ever prayerful endeavor to establish a 'Homey church or church of the Friends,' has resulted in a most cordial co-operation in the work of the various church activities—thus the church has been strengthened in members and in a spiritual endeavor to promote the Master's will and work.

In closing the program of the "Victory Banquet," Dr. Bysshe expressed his happiness in his work with the members, as pastor of the First Friends church in Long Beach and requested the Doxology be sung, stating, he felt these words were most appropriate for the occasion. The benediction was pronounced by Ella Veeder.

WHITTIER ACTIVITIES

William R. Wilson, eminent educator, of Newcastle, Indiana, recently celebrated his eighty-sixth birthday at the home of his daughter, Mrs. J. Chalmers Newsum. Others present were Judge W. O. Barnard, also of Newcastle; Thomas Newlin, of Fullerton, California, and former president of Whittier College; Dr. Walter Dexter, Louis T. Jones, William V. Coffin and Willard O. Trueblood, of Whittier. Many progressive changes of the last half century were discussed, and the forecast was made of the great advancement that the next fifty years would bring.

Tennyson R. Lewis and wife have accepted pastoral work at Los Neitos. Harold Marling, of Whittier, is the faithful superintendent of the Bible school at that place.

Mrs. Virgil E. Sarff has been seriously ill, but is recovering, to the delight of her many friends. Cassie Commons, an Iowa pastor, is visiting in Whittier at the present time.

The Fifth Annual School of Methods, held at Bell, California, February 25 to 27, was inspiring and helpful throughout the different sessions. This school is under the auspices of the Yearly Meeting Board of Religious Education, the Pastors' Association, and other cooperating Boards, with E. L. Gregory as Dean.

On the evening of February 27, President and Mrs. Walter Dexter entertained the pastors of the Yearly Meeting and their wives, at an informal dinner in the College dining room. Pauline Turps-

tra, of the College Faculty, lead in community singing, and Carrol Seawell presided at the piano. President Dexter presented Jessie Sanburn, a junior, who told some interesting experiences of the "Life Recruits" as they visited churches in other localities. Walter J. Homan, of the Department of Religious Education, gave much information concerning the department and other religious activities of the College, to the edification of those present.

On March 3, Willard O. Trueblood addressed the San Diego County Ministers' Association on the subject, "The City Pastor and His Task." He is almost continuously speaking to audiences of different organizations, both in Whittier and in surrounding towns, being much in demand.

George Taylor is the efficient editor of the *Pacific Friend*, official organ of California Yearly Meeting.

VISITORS AT BERKELEY QUARTERLY MEETING

Berkeley Quarterly Meeting was held in Lindsay, California, February 28-March 2, 1930. The Meeting on Ministry and Oversight opened the sessions, Friday afternoon, when Frank W. Dell, Yearly Meeting Superintendent, brought the message. The leading thought was that we should preach "not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." The business session then followed. Ellis A. Wells gave the message in the evening.

Saturday morning after a praise service, Frank Dell preached a timely sermon on "The Dangerous Doctrine of Love," stressing the importance of practicing that which we preach. Leroy Harvey and wife, fraternal delegates from Pasadena Quarterly Meeting, were present, and he read a paper giving reminiscences of Friends life in his boyhood days in Indiana. Other visitors were Mrs. Reynolds of Pasadena Quarterly Meeting, and David and Grace White of Whittier Quarterly Meeting.

Saturday evening was young people's night. The president of the local Christian Endeavor presided at this service. A number of young people were present and heard the message given by Paul P. Younger, on the text, "Whatsoever he saith unto you, do it."

The messages on the Sabbath day were brought by Blaine G. Bronner and C. Herschel Emminger.

FRIENDS PARTICIPATE IN MASS MEETING

Two California Friends, Arthur Heeb and Peter Guldbrandsen sat on the platform in the San Jose, California High School Auditorium, February 24 when a mass-meeting was held demanding

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RICHMOND, INDIANA

Thomas Mooney's and Warren Billing's release from prison. Owing to the length of the program Arthur Heeb, who was scheduled to speak was prevented from giving the Friends view of the Mooney case, but the large number of speakers, representing labor, the law-profession and the Methodist church covered the subject fully.

The editor of the San Francisco *Call Bulletin* was chairman of the meeting which was one of a series of protest-meetings which are now being held in various California cities. The large audience cheered the speakers when they demanded Mooney's and Billing's pardon. Mooney's wife, Mrs. Rena Mooney, was present on the platform.

The Methodist church in California numbering some 35,000 members has recently sent a resolution to Governor Young in which pardon is asked for Mooney and Billings. Governor Young has promised to devote considerable time

to a discussion of the Mooney case with the Friends delegation appointed to meet him. P. G.

NEW QUAKER PAPER IS ANNOUNCED

Dear Friends:

A small quarterly Journal to be known as *The Quest* will shortly make its appearance in Quaker circles. The paper is the outcome of a concern expressed at the Young Friends Conference at Brussels in 1928 and endorsed in 1929 by the Conferences at Leighton Park (England) and Richmond (Indiana).

The paper will appear under the auspices of the Young Friends Committee of London, the Board of Young Friends Activities of the Five Years Meeting, of the Philadelphia Young Friends, as well as groups of young Friends in other countries.

It comes to give expression to a grow-

ing conception among Friends of the international character of the Quaker message and fellowship, and while it is younger Friends who are embarking on the adventure of publication, *The Quest* feels itself to be seeking out new paths which many Friends of all ages will like to explore with it.

As young Friends we believe intensely in the Way of Life which we call Quakerism, and we believe that there are untold possibilities ahead for our Society if we can rightly reinterpret its message in this modern world. *The Quest* invites readers and writers, artists and critics, and all seekers whether Friends or not, to take a share in the venture.

The first thing to do is to send to *The Quest*, Friends House, Euston Road, London, N. W. 1, for a copy of the April issue, price sixpence.

Yours sincerely,

WILHELM AAREK (Norway).

WILHELM HUBBEN (Germany).

MARY HOXIE JONES (Philadelphia)

ELIZABETH MARSH, (Richmond, Ind.)

DOROTHY REYNOLDS (England).

EARLHAM CHORUS VACATION TOUR

For the information of Eastern Friends and Earhamites we have been requested to make announcement of the spring vacation concert schedule which has been arranged for the combined Earham Glee Clubs, directed by G. A. Lehman. The chorus travels by chartered busses, leaving the college on Friday, March 21st. The schedule is as follows: March 21st, Washington, Pa.; 23rd, Westtown School, Westtown, Pa., 2 p. m.; 24th, Glens Falls, N. Y.; 25th, Poughkeepsie, N. Y.; 26th, New York City (broadcast WEAF, 12:30 eastern standard time); 27th, Philadelphia, Pa.; 28th, Atlantic City; 29th, Washington, D. C.; 30th, Hagerstown, Md.; 31st, Scottsdale, Pennsylvania.

LITERARY DIGEST POLL

As doubtless, most of our readers know, the *Literary Digest* is conducting a nation-wide poll on the question of Prohibition, in which twenty million voters are asked to declare their position. Three questions are asked, as follows: 1. Do you favor the continuance and strict enforcement of the Eighteenth Amendment and Volstead Law? 2. Do you favor a modification of the Volstead Law to permit light wines and beer? 3. Do you favor a repeal of the Prohibition Amendment?

In next week's issue we hope to make editorial comment on this straw vote and accordingly withhold expression here. Meanwhile we have been requested to announce the results from week to week for the advantage of those who do not see the *Literary Digest*.

The first returns appeared in the issue

of the magazine for March 15, and have to do with the States of Illinois, Indiana, Iowa, Kansas, Minnesota, Missouri, Nebraska, New Jersey, New York and Ohio.

In general, as might be expected, the eastern states give large majorities for modification and repeal. Illinois, including Chicago, gives substantial majorities in the same direction. Kansas votes heavily for enforcement as do Indiana, Iowa and Nebraska, but with less majorities. The totals are: for enforcement 80,739; for modification 91,915; for repeal 118,934.

DEATHS

HOBSON—At New London, Indiana, September 10, 1929, Narcissa, wife of Ossian Hobson, and daughter of Henry and Abigail Mendenhall, aged almost 73 years. Born in Hamilton County, Indiana, she lived almost her entire life at New London. She had been in poor health, but her passing was sudden and unexpected. Besides the husband, one son, two daughters and seven grandchildren survive her. She was a birthright member of Friends and loved the place of worship.

MCANINCH—At his home in New London, Indiana, February 24, 1930, John W. McAninch, aged 61 years. He had been to meeting as usual, February 23, and after going home was stricken with apoplexy, lingering but a few hours. His passing came as a shock to the entire community. He was an esteemed member of New London Meeting, faithful in attendance and in giving financial support. His wife, two sons and five grandchildren survive him. Impressive funeral services were conducted by the pastor, Henry E. Chace, and Frank V. Stafford of Indianapolis.

WILTSEE—At her home near Mt. Etna, Indiana, March 3, 1930, Susanna, widow of David Wiltsee, and daughter of Obed and Lydia Macy, in her ninety-fourth year. Born near Hopewell, Indiana, a birthright member of Friends, she was married in 1857 in Wabash County and four years later moved to a farm in Huntington County, where she continued to live, her husband having died ten years ago. Seven of their children survive. She was a member of New Holland Meeting. Funeral services were in charge of Ira W. Dawes of Indianapolis. Interment at Mt. Etna by the side of her husband.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to J. G. Mendenhall, 1202 Euclid Ave., West.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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